

3* AGNT, accomplish^! of solemn acts₃
 cognizant
 of all who are born, tear the Invocation
 of PEAS-
 KANWA? as them hast heard those of
 PRIYAMEDHA?
 of ATEI? of VIEUPA? of ANCFIBAS.*

4. The performers of great ceremonies,
 the offer-
 ers of acceptable sacrifices, haye
 invoked^ for (their
 protection), AGOT, shining, amidst the
 solemnities,
 with pure resplendence.

5, Invoked by oblations, giver of
 rewards, listen
 to these praises with which the sons
 of KANWA
 invoke thee for protection.

Taigaxxi.. 8. A&M, ,granter of abundant
 sustenance, who
 art beloved of many, the sons of men
 invoke thee?
 radiant-haired, to bear the oblation (to
 the gods).

7. The wise have placed thee, AGNI,
 in (their)
 sacrifices, as the invoker., the ministrant
 .priest, the

note b) ; but, according to the *Aitareya, ErdJmiana*,
 2, 18, there are
 two classes^ of thirty-three divinitie's each, the one
 consisting of
 those formerly specified, who are termed, also,
Somapas, or drinkers
 of the *Soma* juice, and the other, of eleven *Pray djas*
 (the same with
the A'pris, p. 31), eleven *Anuy&jas*, and eleven
Upaydjas, who
 are to be propitiated by oblations of clarified butter,
 not by liba-
 tions of *Soma*. They are, evidently, little else than
 personifi-

cations of sacrifices.

^a The commentator, on the authority of
the*2Vm\$to, HI., 17,
calls these, al}, *RisMs. Atri* and *Angiras* are always
enumerated
among the *Prajdpatts; Priyamedh®* may be the
same as *Pn-*
yawata,} the son of *Swdyambhum Manx* ; and we
have a *Viriipa*
among the early descendants of *Valvaswata Manu*,
who, as the
father of IM, is the *Mmu* of the *-Yeda*.—
FfcMuPurMa, pp. 53
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